

American Missionary.

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AMERICAN MISSIONARY ASSOCIATION,

ITS HISTORY.

From 21st Annual Report.

The American Missionary Association was formed Sept. 3, 1846. It was preceded by four recently established missionary organizations, which were subsequently merged into it. They were the result of a growing dissatisfaction with the comparative silence of the older missionary societies in regard to Slavery, and were a protest against it. The first of these organizations was

THE AMISTAD COMMITTEE,

Originating under the following circumstances. On the 26th of Aug., 1839, Lieut. Gedney, of the brig *Washington*, employed on the coast survey, boarded a mysterious schooner, off the east of Long Island. He found a large number of Africans and two Spaniards, one of whom announced himself as owner of the negroes, and claimed Lieut. Gedney's protection. The schooner was taken into the port of New-London, and the Africans, after a brief examination, in the U. S. District Court, were committed for trial for murder on the high seas. They were 42 in number, three being girls. They were all sent to jail in New-Haven.

When it was ascertained that the negroes were from Africa, and had been illegally bought at Havana, to be taken to Principe to be enslaved, and that they had risen upon their enslavers and recovered their liberty, much interest was excited in the public mind. It was seen at once that somebody must act for these strangers, and accordingly the Amistad Committee was formed in New-York, who immediately made an appeal for funds, engaged professional counsel, and undertook to secure suitable instruction for these benighted pagans.

After passing through several Courts, the final trial of these Africans was held in the U. S. Supreme Court, in pursuance of a demand by the Minister of the Queen of Spain. John Quincy Adams and Roger S. Baldwin argued the case in their behalf, in March, 1841, and the "captives" were pronounced FREE! They were removed to Farmington, Ct., where they remained under instruction till the following November, when they sailed for their native land, accompanied by three Missionaries, sent by the Committee.

At this period, the Committee, occupied with their own pursuits, transferred the care of these Africans and the infant mission to

THE UNION MISSIONARY SOCIETY,

A body then recently organized in Hartford, Ct., with the same anti-slavery aim as that of the Amistad Committee, viz: "to discountenance slavery, and especially by refusing to receive the known fruits of unrequited labor." Under the auspices of the Union Society, the three Missionaries, accompanied by the captives, founded a mission-station at Kaw Mendi, West-Africa, where the Gospel was preached, a church organized, a school established, and a decided influence exerted against the slave trade. In 1845, a terrible war raged among the tribes around the Mission, when its power for good was most marked. It was the refuge for hundreds of both parties, who fled to it for protection. Its precincts were held to be sacred by both belligerents, and the Missionaries succeeded finally in restoring peace.

The following year the Union Missionary Society was merged into the American Missionary Association, then formed.

COMMITTEE FOR WEST INDIA MISSIONS.

In 1837, Rev. David S. Ingraham, a godly and self-denying student of Lane Seminary, and subsequently of Oberlin, determined to attempt a self-supporting mission among the recently freed inhabitants of Jamaica. He was accompanied and followed by other Missionaries, and much good was accomplished, but the plan of a self-supporting mission was found impracticable. A Committee was organized in this country, in 1844, to act in behalf of the Mission, but the Committee soon afterwards transferred it to the American Missionary Association.

THE WESTERN EVANGELICAL MISSIONARY SOCIETY

Was formed in 1843, by the Western Reserve (Ohio) Association, its primary objects being to prosecute Missionary operations among the Western Indians. A number of missionaries were sent into Minnesota, but in 1848, they were put under the care of the American Missionary Association, and the society ceased to exist. These Societies having transferred their missions and their funds to the

AMERICAN MISSIONARY ASSOCIATION,

It entered upon the work with increased vigor, strengthening the Missions already begun, and establishing or accepting the care of others—one missionary at the Sandwich Islands, two in Siam, and a number of Ministers and teachers laboring among the colored refugees in Canada, being taken under its care—so that in 1854, its laborers in the Foreign field numbered 79, and were located in West Africa, Jamaica, the Sandwich Islands, Siam, Canada and Minnesota.

THE HOME DEPARTMENT

Of the Association was conducted with a special view to the preaching of the Gospel, free from all complicity with slavery and caste. Those of its Missionaries who were sent into the Southern States, while aiming to benefit all classes, whites and blacks, with schools and the preaching of the Gospel, yet bore an unequivocal "testimony" against Slavery. Their labors were frequently interrupted, their schools broken up, themselves assailed by mob violence, and at length they were driven from the

South. The largest number of Home Missionaries employed by the Association was 110 in 1855, and these were located in the North-Western States, and in Kentucky and North Carolina.

WORK AMONG THE FREEDMEN.

At the opening of the slave-holders' rebellion, the Association found itself singularly prepared to devote its energies mainly to the colored race, here and elsewhere. It had gone through a fifteen years' struggle against the terrible power of Slavery, North and South, in Church and State, in social and business life, thus bringing it into close sympathy with the oppressed: while its laborers in Africa, the West Indies, Canada, and the South, gave it a thorough acquaintance with the Negro character, and had won for it the confidence of that people. Moreover, it had relinquished, for satisfactory reasons, nearly all its missions among the North-Western Indians, while its stations in Siam and the Sandwich Islands had become well-nigh self-supporting. Accordingly, when the work of emancipation began, the Association was the first to meet the little bands of escaping slaves with clothing, schools, and the Gospel of Christ, and, by a noteworthy ordering of Providence, its first school was established at Fortress Monroe, Va., near the spot where the *first slave ship landed its cargo* on the continent—the slave ship and the colored school marking the two great eras in the history of the Southern States; the one inaugurating that system which has blighted the South with the curse of unrequited toil, and desolated the whole land with the miseries of civil war; the other opening the prospect of rewarded industry, universal liberty, general education, freedom of speech and an unfettered Gospel. From that humble beginning at Fortress Monroe, the Association has gone forward under the Divine favor, until its force of teachers and missionaries in the South numbers, according to the last Annual Report, 528, and the scholars in its various schools, day, night, Sunday and Normal, over 40,000!

The fitness of the Association for this special work was soon recognized by the churches of the North. The Wesleyans had, from the outset, given it their cordial support, and the Free-Will Baptists soon entered into co-operation with it. In 1865 the Council of the Congregational Churches assembled at Boston selected it from all other societies working for the Freedmen, endorsing it most fully for both the educational and religious work. In the following year, the Synod of the Reformed (Dutch) Church commended it as the instrumentality for schools among the Freedmen. Presbyteries and individual Presbyterian churches have accepted it for the same purpose, as have also the "Methodist" and the Reformed Presbyterian churches. It has also had warm endorsement and liberal contributions from the Congregationalists of England and Wales, and the Presbyterians of Scotland, as well as religious bodies and individuals on the Continent. As the result, its receipts, which for the year preceding the rebellion were \$43,000, reached last year \$334,500 in cash besides, nearly \$90,000 worth of clothing and supplies.

Its missions in Siam and the Sandwich Islands, in Jamaica and Africa are continued, and as the Freedmen of this country are prepared, by a thorough Christian culture, and wish to go as missionaries, teachers and colonists to Africa, to plant the Gospel and establish an enlightened civilization there,

this Association will hold itself ready to aid and guide them in that glorious undertaking.

PRINCIPLES AND AIMS.

The principles of the Association, though frequently stated, are not fully understood. While it was founded in a sympathy with the oppressed, it was not a mere anti-slavery society, but a *missionary* organization, with all the breadth of plan which the Gospel enjoins and the experience of other missionary societies approves. Hence it preached the Gospel, founded schools and sent physical relief. To clothe the naked is not merely an act of Christian charity; a garment to an unclad heathen is a badge and means of moral advancement. Schools have been found to be useful auxiliaries in *all* modern missions; and, among an unlettered people, a necessity. Among the Freedmen there seem to be special reasons for combining all these means of influence. These people are naturally religious, and the gift of a garment is doubly valued, if given in the name of Christ; a school, where His name and precepts are taught, doubly welcomed. It is their *moral* natures that most require culture, and these need not mere education, but the sanction of religion. Ministers of the Gospel in sufficient numbers, and of adequate gifts, cannot be found to meet the immediate necessity—a large share of the work must be done by *Christian* schools. Hence the Association aims to preach the Gospel to them, not only by the lips of the preacher, but by the evangelical teacher in the school.

The *unsectarian character of the Association* is, from some cause, least understood. We are surprised at this—for our position is explicit, and, as it seems to us, intelligible;—we regret it, for we are persuaded that some evangelical Christians, now standing aloof, or coöperating with hesitation, would rejoice to act in hearty sympathy with us, if they but understood our position. For the sake of such we set forth once more the unsectarian attitude of the Association.

Its proffers of coöperation are made with equal sincerity to all evangelical churches. It proposes to act with equal faithfulness to the different denominations, which have accepted its proffers, according to the extent of the trusts committed to it. With the Free-Will Baptists, whose coöperation with us pertains mainly to Governmental facilities, our relations have been, and, we trust, will continue mutually satisfactory. For the Reformed Church, and individual New School Presbyterian churches, and other religious bodies which have selected us to be merely the almoner of their schools and means of physical relief, we shall endeavor to take the teachers commended to us, and so to locate them, and aid them in their labors, as to make them in the highest degree beneficial to the colored people, and at the same time as helpful as possible to the Home Missions which those churches may have at the South. For the Congregationalists who have chosen us to send to the Freedmen not only schools and physical relief, but also ministers and missionaries, we shall heartily do all we can with the means entrusted to us by them, to relieve want, maintain Christian schools, and also to plant and nourish churches of the faith and order of the Puritan Fathers.

In all these efforts we shall endeavor to maintain our unsectarian character, to fulfill faithfully the stipulations made with different churches, to benefit in the highest degree in our power those for whom we have so long toiled, and in all things to meet the approval of the great Head of the Church.

MARYLAND.
From a Colored Teacher.

DARLINGTON, Feb. 3, 1868.

THE SCHOOL—OLD AND YOUNG TOGETHER.

There is an increasing interest among the people for education. We have more names on our register this term than ever before. A number of adults attend the day school, whose distance of residence forbids their attending the night school. Several of them come four miles every day, and they learn with a rapidity that is truly astonishing. While the progress of the little ones acts as a stimulous for the older portion, the correct deportment of the latter has an influence for good on the former. So with all it is more of a benefit than disadvantage for old and young to meet on a level, although it presents rather an odd appearance.

It is interesting to look into our school; every nook and corner is occupied, with all sizes and all ages. I think we have a fair representation of the four stages in life, for they rank from five years to sixty. Here and there a listless scholar, but mostly eager, anxious faces greet you. As the school is Primary and Intermediate, seventy scholars keep me busily employed from nine o'clock in the morning until five in the afternoon, and at half past seven o'clock the night school opens. At the close of the day's labor I feel weary, but grateful to my Heavenly Father that it's my privilege to live for others.

SCHOOL ROOM NEEDED.

We are uncomfortably situated, having no regular school room. The church is small and we are obliged to turn and twist many ways to carry out our daily programme. Not the least objectionable feature is the wind whistling in at every crack, and there are not a few. Some days we experience some of the scenes pic-

tured by Howitt in "The Wind in a Frolic."

WHERE THERE'S A WILL THERE'S A WAY.

While I do not murmur I am striving to get sufficient means to build a school house. During the holidays we held a fair in the church for that purpose and raised one hundred and forty dollars (\$140 00). We had previously collected by subscription one hundred and sixty dollars (\$160 00). We were presented with one hundred dollars (\$100 00) in the following manner: Two Quaker gentlemen of Philadelphia, who have relatives residing here who have visited our school, hearing of the progress of our scholars, and the disadvantages labored under, each gave fifty dollars. It was thankfully received as a token of God's continued goodness to those who strive to help themselves. Just before leaving here last summer I applied to the Bureau for aid. Their reply was, "If the people would raise three hundred dollars towards paying the workmen, Government would furnish lumber." I have since acquainted them with our success, and Capt. Wright promised to send an order for the lumber immediately.

SPIRITUAL BLESSINGS.

I am happy to inform you that the Lerd has been pouring out His Spirit abundantly in our midst. Many have professed faith in Christ, and some I trust are hopefully converted. There seems to be less of the excitement usually attending their meetings, and more of a deep earnest work. We have had some precious prayer meetings among the children, and there are indications that the Spirit is still hovering around waiting to bless.

I beg an interest in your prayers that I may prove faithful to my trust.

Respectfully,

M. E. WATSON.

NORTH CAROLINA.

From a Missionary Teacher.

An encouraging letter—School Progress—Punctuality—Revival harvest—Peace.

FAYETTEVILLE, March 2, 1868.

I have the honor to report that our schools have been held throughout the past month with but slight interruption on account of the cold. The scholars exhibit great progress in their studies, and a much better record for punctuality than heretofore. Indeed, in every respect they are doing nobly, and we are proud of them.

One of my boys has left home several times, *without his breakfast*, so great is his desire and determination to be "always punctual." The absence of clocks in their homes is the chief excuse for tardiness. I am satisfied that all are trying their best to be good scholars in every respect. The attendance during the winter in "Sumner School" has been about ninety per cent.—which I think will compare favorably with Northern schools.

Very little punishment is inflicted; we find other means, more efficient and agreeable, to govern them, yet our discipline is strict, and our schools remarkable for good order.

The schools of the A. M. A. will leave a lasting and beneficial impression upon the character and prospects of the colored people in this place.

The fruits of the late revival are still being reaped. During the past month twenty-five have been received into the church, on profession of faith in Christ. Truly the Lord is gracious!

The lawlessness and incendiarism of which I wrote last month, has ceased, peace and order prevail, and prospects for better times are brightening. There has been less of suffering and destitution than we had an-

ticipated, no rations have been issued by the Government, and the people are learning to depend upon their own exertions for subsistence; a lesson which they must all learn, the sooner the better. The old and infirm are provided for by the County.

In consequence of "hard times" many of our scholars have been obliged to leave school and go to work: this is a relief to our schools which have been overcrowded all winter.

Very respectfully, yours,
ROBERT HARRIS.

TENNESSEE.

Fisk University.

The Fisk School was founded by the American Missionary Association, and Western Freedman's Aid Commission, in January, 1866. While conducted as a Public School, there was an average attendance of 800 pupils. In August, 1867, (the city of Nashville having provided Public Schools for all classes), a Charter was secured for a University, and the Academic and Normal Departments were opened the following September. The number of pupils in attendance for the first term was 319. Our readers will be glad to learn from the following extracts from a letter of Prof. Ogden, that the University is flourishing beyond expectation.

NASHVILLE, Feb. 29, 1868.

NORMAL CLASSES.

We have more than realized our most sanguine expectations since the incorporation of our school, as per above "heading." Its most distinctive characteristic has been, from the beginning, a Normal, or training school for colored teachers, though some white children have availed themselves of its advantages; among them, one young man, a German by birth, who is now teaching with marked success.

The first Normal class of twelve was organized in November, 1867. All are still members of the school, and are doing as well, or better, I think, than any class of equal attainments I ever had, and I have had many. A second class of ten was organized in January, who are doing nearly as

well. These two form two sections from which permanent details are made for teaching in the Model school.

THE MODEL SCHOOL

is composed of about 60 pupils, ranging in age from four to fourteen, and in advancement, from 0 to the Fourth Reader, primary Arithmetic, and Geography. This school is taught mainly by the First Division of Normal pupils. Two classes are in operation all the time of teaching, a recitation room being attached. This is the grand characteristic of the school at present, and does more to make good thorough teachers than half a dozen academies and colleges. I meet one section of the teacher's class daily in my recitation room, where I give them a sound drill, both in theory and practice, together with a review of their course of studies from day to day.

DR. SEARS.

During Dr. Sears' visit South he spent the most of one day examining the school, and the workings of my plans. Since then he has sent me \$800 to be expended upon sixteen of the most promising teachers I can select from the material in the State, during the present year, on conditions similar to those named in "Declaration." I am now gathering these from all points of the State. This class will, I trust, be the crowning excellence of our school; and an inducement for future and larger donations from the Peabody fund, and other sources.

We have purchased apparatus worth about \$350, and are making a beginning in that direction of study. A class of twelve or fifteen has been formed in Latin, and other branches are receiving like attention.

THE REBELS

look upon us with jealous eyes, and still aver that these "*Niggers*" "can't

learn." But it is not beyond even the probabilities, in my opinion, that *their children*, if taught at all, will be taught by colored teachers before ten years have passed.

THE RELIGIOUS INTEREST

among our pupils is most excellent and promising. Some twelve or fifteen have been converted within the last week or two, and the work is still increasing. A union church will be organized in a short time, on the broad Catholic basis of "Universal Brotherhood," Rev. Dr. to the contrary notwithstanding. Nearly every pupil in the school, of responsible age, is now either a professor of religion, or is seeking it. May the good work go on!

Our school numbers now about 200, about one half adults. The average attendance and order are good, much better than at first. A literary society has been organized by the youngmen, and promises to be a success and a power.

Truly yours,

JOHN OGDEN.

ARKANSAS.

From a Missionary Superintendent.

Rev. Mr. Miller, having concluded a year's labor in this State, presents a full report to Secretary Shipperd, from which we make the following extracts. It will be seen that the hope, expressed in our November Magazine, of successfully establishing Plantation schools, has not been realized, owing to the failure of crops and other causes.

LITTLE ROCK, Jan. 15, 1868.

MEANS OF TRAVEL IN THE SOUTH.

It is very difficult for those residing in States provided with all the modern facilities for travel, to realize the difficulties of a missionary in this State. There are but forty miles of rail road, and though we have many streams that are navigable in high water, yet for many months in each year, during low water, traveling by boat is impossible, and we have to adopt either the stage or horseback

mode of transportation. If you choose the stage, you can visit only the most important towns, while in the saddle, you have control of your own movements. I chose the saddle as the means of visiting the more remote portions of the State, and met many adventures, such as crossing deep bayous, over which there were no bridges, swimming my horse through a river, or riding for safety to the hill country with the water rising at the rate of a foot per hour, when I could see the marks of former overflows on the trees three feet above my head. Taking one of these long tours you meet the intelligent educated men who dwell for the most part on the rivers, and own large plantations. You meet the unlettered, yet industrious poor white men who work small farms on the hills, and you find also the poor "white trash," who stay, (but can scarcely be said to live,) anywhere and everywhere, and eke out a miserable existence by fishing, hunting and stealing. My diet on these tours consists principally of corn-bread and bacon, and even in the season when bushels of berries may be picked, you are sure of the same bill of fare.

SCHOOLS—PROGRESS—PRIVATION.

There are very few schools for either black or white, and churches are far apart. Many of the ministers are too ignorant to accomplish much for the cause of Christ, even were they in every other respect qualified.

On entering my field a year ago, I found but two teachers commissioned by our Society, both stationed at Pine Bluff. There were but fifty-two pupils enrolled in both day and night schools. When our schools closed in June there were reported about seven hundred pupils, and twelve teachers.

A spirit of opposition has been exhibited towards our work in different parts of the State in refusing to board,

or have anything to do with our teachers.

When I first arrived at Pine Bluff, Mr. Lyman and Miss Tenney were living in a hut with a negro family, because there was no other place for them to go, and we were compelled to establish a teacher's home in order to render them comfortable.

A SCHOOL HOUSE ERECTED.

At Pine Bluff, under directions from yourself, I purchased two eligible lots upon which Government has erected a school house worth three thousand dollars. We have there a first class school in every respect. Mr. Lyman and Miss Slessor, show by their faithful and patient labors, that they are highly qualified for their work. The school now numbers over one hundred pupils in regular attendance.

OTHER SCHOOLS ESTABLISHED.

Schools were also maintained during the past year on several plantations in the vicinity of Pine Bluff. We also opened a school (*on Col. Lewis' place*) in May, but after a month's existence it was closed because of the ill-health of the teacher. Miss Larhart taught a month (at Fairdale) but on account of the overflow in June, which destroyed the whole of the growing crop, the school was abandoned.

Near Red Fork, lower down the Arkansas river, flourishing schools were formed on the plantations of Mr. Lenox and Col. Branch, but the failure of crops, and the violent death of Col. Branch, caused the schools to prove a failure, financially, and in January this field was abandoned. At Davis Lake, schools were efficiently conducted by Mr. A. C. Stickle and wife and much good accomplished.

At Arkadelphia we have a small school. At Washington a vigorous and good school is carried on under the care of D. C. Casey, who is in every respect fitted for his work. A new schoolhouse has been built by the

Bureau, which I dedicated last October.

Miss Farrar is still laboring patiently and faithfully at Van Buren amid difficulties enough to discourage any one with less faith. With poor health and much bitter persecution she still holds the ground, and reports conversions every month. I must say that patience and Christian zeal have been exemplified in the lives of our laborers, and with but few exceptions, wonderful are the results achieved through their exertions. My conviction, in view of the failure of crops last year, and the impossibility of depending upon the pledges of planters, is, that a system of plantation schools cannot be maintained; hence, I have endeavored to open schools in towns and villages. We should have laborers at Batesville, (where the Bureau is building a good house,) at Fort Smith, at Lewisville, and Magnolia. Arrangements are being made to erect buildings at all of these points, but it must be distinctly understood that very little money can be raised at any of these places, with the exception perhaps of Batesville.

The work is more difficult to prosecute to-day than it has ever been before, since the close of the war, on account of the extreme destitution of all classes of the people.

TEACHERS TRAINED.

Our schools are raising up a corps of youth from which we hope to draw many teachers in the future, and if we can only maintain for two or three years such schools as we have at Washington, Pine Bluff, and Van Buren, we shall be able to prosecute our work with material from home sources.

In closing this report I cannot but speak of the great interest in our work, manifested by the Assistant Commissioner of this State, General

C. H. Smith, giving it at all times his warmest approval, and using his power to promote its interests.

Mr. Wm. M. Colby, the Superintendent of Education, has also rendered the Association valuable services.

Yours Fraternally,

ENOCH K. MILLER.

ALABAMA.

From (Bureau) Sup't. of Education.

MONTGOMERY, April 1st, 1868.

Secretary American Missionary Association.

We are in pressing need of teachers for the Freedmen in Alabama. We are almost daily in receipt of the most urgent appeals. Rev. Cravath, of Cincinnati, gives me no encouragement. Cannot something additional be done by your Association? The Freedmen's Bureau, as you know, has no authority to employ teachers. We are dependent, therefore, on the benevolent associations of the North. Could not the American Missionary Association occupy some points additional to the seven points now occupied? And could not the points now held by it be occupied more fully? In the city of Montgomery we can furnish, at the present time, three additional school rooms and more than two hundred pupils, if the teachers could be furnished and sustained. Do what you can for this inviting but needy field.

Hoping to receive an early and favorable reply,

Yours, sincerely,

R. D. HARPER,
Sup't. of Education,
State of Alabama.

COLORED STUDENTS ADMITTED.—The Board of Trustees of the Wesleyan University at Delaware, Ohio, have decided that there was nothing in the charter or laws of the University against the admission of colored persons; Rev. Robert Grattan, of unmixed African descent, has been admitted into the senior preparatory class.

American Missionary.

NEW YORK, MAY, 1868.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

Financial.

To the Tried and Faithful Friends of the Freedmen.

The exigencies of our work, and the wants of our missionaries and teachers compel us to say, that unless our treasury can have relief, immediate and adequate, our teachers must be recalled, and the sacred work in which they have been so signally blessed be perilously embarrassed.

We need \$75,000, by the end of June, to pay salaries, board-bills and provide for the return of our teachers.

Our work is a little larger than last year; we *could not* resist the touching appeals of the Freedmen, especially in cases where they asked but a small pittance, to eke out their pledge of almost all their earnings in the support of schools. Then came the failure of crops and the want of work, taking from the Freedmen the ability to fulfil these pledges, thus throwing the greater burden on the Association. The starting of Normal Schools has been expensive, and a large per centage of our income has been in *special donations* for this purpose which we could not use

for current expenses—thus, in this month's acknowledgments, nearly \$9000 of the \$27,000, or *one third*, are thus specially donated. Finally the expenses of everything, boarding, repairs and building, has been greater than before at the South.

We can at once recall the teachers. *But must we do it?* Must we ask them to relinquish their blessed work? Must we deprive the eager children of their valued schools? Must we bring tears to the eyes of the Freedmen, as they see the ladder of knowledge, faith and hope taken from them?

Men of wealth and benevolence, men of small means but large hearts, churches of the self-sacrificing Saviour, you can avert these results! You have been generous and prompt heretofore in response to our appeals. We plead not for ourselves, but for the poorest, and yet most hopeful of mankind! You *will* hear, heed and help, "and that right early."

Meeting in Cleveland.

A large and interesting meeting, of several congregations, was held in Cleveland, Ohio, on Sabbath evening, April 12th, in the First Presbyterian Church, (Rev. Dr. Goodrich's) to hear a report from Rev. Jas. A. Thome, of his late visit to Great Britain, in behalf of the American Missionary Association.

After a few introductory remarks by Rev. M. E. Strieby, Secretary of the Association, Mr. Thome recounted, at length, and in happy terms, the cir-

cumstances of his visit—the kind consent of his people to his absence, his preliminary journey through the South, his brief stay in England, and his prolonged and successful efforts in Scotland for the Freedmen.

Great interest was added to the meeting by an address from Mr. David Macrae, an intelligent and eloquent Scotch gentleman who has just returned from an extensive and critical tour of observation in the Southern States. He bore most unequivocal testimony to the eagerness and ability of the colored children to learn, to the remarkable excellency of the schools of the Association, and to the urgent need of great enlargement of its resources and operations.

At the close of Mr. Macrae's remarks, Hon. John A. Foote was called to the chair, and an address was read by Rev. Dr. Goodrich, in response to the sympathy manifested in Scotland for America and the work among the Freedmen. The Address was unanimously adopted. We hope to publish it in our next number.

* * *

"Forget the steps already trod,
And onward urge thy way."

How rapid has been the development of the Freed people! In 1861 they were only little handfuls of escaping fugitives; Emancipation and the close of the war, in 1865, swelled their numbers to millions! At first they were like a tottering, defenceless child, protected sometimes by the heavy but capricious hand of military power; anon they were shielded by law; emancipated; enfranchised; and now they are sitting in Conventions, forming organic laws for the States where so lately they were slaves! They were ignorant, but they sprang into the opened doors of the school and mastered the alphabet, the primer, the reader and the arithmetic. The foremost in the race are pressing

into the Normal School, and some will soon enter College! Their religion was emotional and unenlightened, but they compelled the alphabet to lead them as quickly as possible into the Scriptures, and they begin to feel the transforming power. The world never before beheld so rapid a growth. It must not be checked. The people are encouraged by past success, and amid all their poverty and trials are ready to press onward. They will win homes if they can find work. They will learn if they can have schools. They will become good citizens, and intelligent Christians, if they can have needed aid. Nay, they are willing to endure privations and to make sacrifices. But they have mighty obstacles without as well as within. 'Tis a dreary land through which they are now passing. Their foes are many and implacable. Their internal dangers are many. The temptations of the golden calf, where "the people sat down to eat and drink and rose to play," will be theirs; the social allurements of intemperance and the gaudy idolatry of Romanism will have attractions for them. The seductions of Moab will be powerful, for the fair form of Chastity has been marred, in their minds, by the Demon, Slavery.

If this people are led astray it will be because they are left to these seducing influences. They are willing to be led aright. They have been unfortunate in individual leaders. The lamented Lincoln was stricken down just as the Red Sea was passed. He who next volunteered to be their "Moses" has proved to be their Pharaoh, vainly pursuing after to bring them back, but is now himself sinking "like lead in the mighty waters."

Churches of Christ, at the North and abroad, on you devolves the care of this people! If you neglect them, they may turn back into the wilderness and perish. If you will lead and help them into the land of

rest—now not far off—you will win their gratitude, the thanks of your country, and the approval of God.

You have chosen largely the American Missionary Association as your instrumentality in this work. You have sustained it nobly thus far. You have not hitherto required us to make bricks without straw. You will not do so now! Only remember that the work is constantly enlarging, and cannot be delayed or contracted, and that what we do must be done quickly.

THE FREEDMEN.

Revival Interest.

From a Minister.

ATLANTA, GA., March 3, 1868.

We are being visited here by the good Spirit of God and many are inquiring the way of life. Several have already professed a hope in Christ, and many are deeply serious. Most of those thus far converted, as we hope, are scholars in the schools, but the interest is by no means confined to them. We have had no extra meetings thus far, save for inquiry by some of the teachers for their own scholars, but I have appointed preaching this week, Wednesday night. It is a critical time with us, and there are many influences which are hostile to a great work of grace, but we wait in hope for the salvation of God. Will you not, with those connected with you, have special remembrance of our wants at the throne of grace. I have been surprised to find how deep and general the feeling is, and how much the preaching of the truth, rather than other influences, have had to do with it.

Very truly, yours,

C. H. FRANCIS.

An Interesting Missionary Tour.

Rev. Giles Pease, of Boston, now a Missionary of this Association in Georgia, gives a very interesting sketch of a Missionary tour which he took in that State, accompanied by a ministerial bro-

ther. On the evening of the first day after leaving Darien they "lighted on a certain place" and preached the word, with apparently blessed results. For the rest, Bro. Pease's letter, dated *Darien, Ga.*, tells its own story:

March 25, 1868.

THE EFFECTS OF THE WAR.

This place, before the war, was regarded as one of the most aristocratic and wealthy places of Southern Georgia—of most select, refined and educated society—with one of the best of schools—the summer resort, and residence of families of planters, whose incomes were reckoned by thousands per annum. On the approach of the Union army, most of the families fled to another (South-western) section of the State, and several of their pleasant places were "laid waste." A few of the families have returned, but not all, to their former elegant houses and luxuries.

HARD FARE.

We put up for the (first) night with a family, with one of whose members my companion in travel had been familiar in the army, and who had also been severely wounded—a family of wealth formerly; the mother, (father not living,) a lady of refined education, and having several brothers of collegiate education, and formerly men of wealth. This family gave us the best they had. For supper, coffee (of which I do not partake) and coarse corn meal bread, (the meal ground by hand mills in ancient oriental style,) no milk, no butter, no other article of food. For breakfast we had coffee and corn meal bread and fried bacon. And this family have found it difficult to provide themselves even with this kind of fare. They were living (7 or 8 persons) in a cluster of four or five *little* cabins formerly occupied by persons in much humbler stations and relations.

AN INTERESTING FAMILY.

The father of another family near

by, one of several brothers of this lady, having a wife and six or seven children, formerly an extensive planter and slaveholder, an officer in the rebel army—paroled on surrender of the army, and returned to his now comfortable, but once elegant house, surrounded by elegant pleasure grounds, embracing varieties of fruit-bearing trees and vines, flowering plants and vines and shrubs and trees, but all now neglected in their culture—told me that he found it difficult to provide even corn bread enough for the subsistence of his household, while, a few years ago, he could have easily and luxuriously subsisted twenty families as large as his own—that *meat* they did not eat, except as a rarity and a luxury.

Many other families, he stated, were in similar circumstances of destitution and want, and as to *clothing*, much the same as in regard to food. *They had lands*—he had six thousand acres—but *even these*, as he very candidly and feelingly remarked, refused to yield them any thing but the scantiest subsistence. After the Union army, scattering desolation in their track, had passed by, *God seemed to fight against them*, and he thought this fact was worthy the consideration of the people.

THE HAND OF GOD RECOGNIZED.

He is the first man, involved in the rebellion by voluntary agency, with whom I have met and had the opportunity of any conversation, who has seemed to recognize at all the will and agency of God in the defeat of their armies or the famine which has so extensively prevailed in their borders. Most of this class of persons can see and speak of nothing else than the malice and wickedness of the Republican party, in and out of Congress, as the occasion of all their sufferings and calamities. But this gentleman evidently *felt* stricken of God and humbled, and ready to ac-

quiesce in the disposal of affairs by the existing National Government, and to accept of any terms of reconstruction proposed by their conquerors. He moreover stated, of his own accord, "That though he was impoverished, and in the greatest straits, he was glad the negroes were emancipated. It lifted the heaviest burden he ever bore, from his heart—he would not have slavery *restored* for any consideration. Though he never before did the first stroke of work, he was now content to use the muscle God had given him "to grub the earth," from which the sustenance of the race must chiefly come."

DESOLATION—ONE HUNDRED AND FIVE SUCCESSIVE DAYS OF RAIN.

As illustrative of the occasion and extent of the sufferings abounding over an extensive section of the country, in addition to the ravages of war, he says, "In 1866 our crops were nearly a total failure by means of drought. In 1867 the crops were *drowned*. We had one hundred and five successive days of rain. Where, formerly, with slave labor I was accustomed to raise a large amount of cotton, I planted the last year on a small scale for *thirty bales*, and gathered *two*. Where I had been accustomed to gather *forty* bushels of corn to the acre, the last year I gathered but *four*, and that of inferior quality. And so it has been in all this region. Thus has the Lord dealt with us."

A CONGREGATIONAL CHURCH DISCOVERED.

In allusion to the religious service of the previous evening, with deep emotional interest, this gentleman remarked, "I did not know, till after the meeting last evening, that *you were a Congregationalist*. We are a Congregational church here. This is a branch house for religious service. We had our centennial in 1851. We have existed here by ourselves this more than a hundred years. But we

are now scattered and peeled and desolate, *and some of our members must starve*, if help cannot be afforded them soon. I wonder," he continued, "if the original church of Dorchester, Mass., from which we come, would not be willing to give us some little help, if they knew our state? We have existed *alone*—here among ourselves—have had no connection with any other churches in the State—our *marriages* even have been almost wholly among our own membership. We formerly were wealthy—sustained a branch colored church of five hundred members—supported a minister for their special instruction. We have educated more than a hundred for the gospel ministry—and for physicians and lawyers a very large number, above any other portion of the State. "Now we are scattered and weakened and desolate," &c., &c.

The conversation was hurried and rapid, as we were obliged soon to leave to fulfil other appointments. I promised, the Lord willing, to arrange to visit the place again soon.

PREACHING—VISITATION—SPIRITUAL DESTITUTION.

But now to the *Spiritual*. We had preaching at 11, A. M., and 1 o'clock, P. M., of Wednesday, at a private dwelling. The Holy Spirit was manifestly present, and several hearts seemed deeply moved, and several individuals pledged the consecration of themselves to Christ.

Besides these and like services, we made calls at sundry houses on our route, preaching Christ and praying with the households. All seemed glad to hear the word. At the first place we preached, they had heard no sermon for six months, and only a very few within two years. At the place we preached on Wednesday, there had been no sermon preached for several years; some of the people had heard no sermon any where, since before the war. Others had heard no sermon for periods varying from six to eight

years, and some there were, as we were told, who, before had never heard a sermon.

BENEVOLENCE AMID POVERTY.

One family visit I must relate. The father rode some eight or more miles to escort us through the forest to his house and to the place of meeting. He had notified his neighbors of the expected service; some of them came from two, three, and more than twice that number of miles to hear, once more, the Word of God. This man had a wife and seven children—was a civil magistrate, *and could read*. Two or three of the older children (two of them grown up daughters, and one a son of nineteen years) could read a little, the mother not at all. Not one of the family had heard a gospel sermon for five or six years. More interesting still, there was in the same neighborhood, a family of *eight orphan children*—the eldest, a daughter of thirteen years, the father killed in the war, the mother deceased some four months ago, leaving an infant of about a year. These parents, first named, took these eight orphan children home for support, where their means for subsistence were scanty, and of the kind I have indicated. Not one of these eight children could read a word, and, I think, not one of them ever heard a gospel sermon before this time.

..

Revivals and Church Organizations.

Our District Secretary, REV. E. M. CRAVATH, at Cincinnati, in sending the annexed sketch of the organization of the Union Church, at Fisk University, adds some interesting accounts of revivals and Church organizations in other parts of the South.

There has been a precious revival at Fisk University, and every one of the Boarders and most of the other pupils have been converted. The Church organization is strong for a new enterprise. At Memphis, a Church was organized, Feb. 2d, of twenty-one members. Bro. Mallory

has since been quite sick and the revival begun has not been so extensive as he had hoped. At Talladega, a Church will be organized soon. Bro. Brown is greatly encouraged, and is getting the best members of the place to coöperate with him. At Selma, he expects to organize this summer—the delay has been owing to the want of a place for regular worship that he could control. These are all the church enterprises that he determines upon for this school year, and the success has been fully gratifying.

Most truly yours,

E. M. CRAVATH.

From the Nashville Press and Times.

Organization of a Union Church at Fisk University.

In response to a circular letter of invitation, a meeting was held at the chapel of the Fisk University at 2 P. M., on Sabbath, March 22d, for the purpose of organizing, if practicable, a "Union Church." A large and attentive congregation was present to witness and participate in the interesting exercises of the occasion. The council was organized by calling the Rev. E. M. Cravath, of Cincinnati, to the chair, and Rev. W. W. Campbell, of Nashville, to act as secretary. Six churches, of several denominations, were represented.

The council then heard, discussed, and finally sustained the terms, confession of faith, covenant, etc., which the brethren who desired to be organized into a church had prepared and signed, and at once proceeded to the remaining solemnities of the organization. The opening exercises of prayer and singing were conducted by Rev. D. W. Phillips, the sermon was preached by Rev. E. O. Tade, prayer was offered by Rev. E. M. Cravath, the right hand of fellowship was extended by Rev. W. W. Campbell, and the address to the organized church was made by the Rev. D. Burt.

This newly organized church begins its career under promising auspices. It begins its holy mission with a membership of twenty-five, earnestly laborious and self-denying Christians. As its name indicates, it proposes to show how far Christians of differing creeds and races can unite in harmonious efforts in one church for the salvation of dying men through the merits of the infinitely precious atoning blood of our Lord and Savior, Jesus Christ.

This feature is expressed in the covenant which binds every member "to respect and

defend the rights and principles of every fellow-member, as sacredly as you do your own, irrespective of all natural, educational, or social differences; and to watch over them with Christian fidelity as fellow-heirs of God, *who is no respecter of persons.*"

After other appropriate exercises, followed by the benediction, the audience dispersed.

W. W. CAMPBELL, Sec.

Cheering Testimony.

From a Presbyterian Minister.

MACON, GA., March 16, 1868.

CONTRAST.

Nothing has so impressed me with the sublimity and grandeur and goodness and success of your work among the Freedmen in the South, as a glorious vision and reality, I recently witnessed in the city of Macon, Georgia. The kind hospitality of the Mission Home, under your patronage, with its principal, superintendent and family, and a corps of most refined and cultivated teachers, made my sojourn an unspeakable pleasure. With systematic care I visited the five schools located in different parts of the city. These I found in successful operation, containing in the aggregate about nine hundred. Teachers and pupils seemed absorbed in the one work of obtaining and imparting useful knowledge. As this is a graded system of teaching each department has its importance and merit.

DISCUSSION—LAND OR EDUCATION ?

On a certain Wednesday evening I attended a public meeting in the interest of education. It was largely attended and much enthusiasm was manifested on the subject for general discussion, viz: "What is most important to the colored people at this time, *Land or Education*?" Every debator went in most heartily for education as the greatest need; other things would follow if they had this. A collection was taken for this object and another to be secured at the next meeting. A class was examined in presence of this great audience who did themselves and their faithful

teacher great credit. After two addresses they were dismissed with prayer and the benediction.

HON. J. M. LANGSTON.

On Friday afternoon five hundred and fifty of the children were called together to meet and be addressed by the Hon. J. M. Langston, (colored) general inspector of schools in the South under the Freedman's Bureau. On Saturday a public meeting was called at the Court House at which Mr. Langston delivered an important and instructive speech. This meeting was attended by a goodly number of whites. But the Sabbath, the great day of the feast, over a thousand children of Freedmen were crowded into the largest church in the city. Very few of the parents and friends could get even a sight of so glorious and inspiring a reality. For three hours and more we listened to their Scripture recitations, their select and general songs, the prayers and the beautifully appropriate talk of brother Langston to this concourse of children. On the evening of the same day the parents and citizens were assembled, in numbers far beyond the accommodation of this large building, to listen to their friend Mr. Langston, who was most faithful and earnest and valuable in his counsel to this people. I thought to myself again and again if the millenium had not come, it was certainly near, even at the door. What a mighty change and contrast in two brief years, when there were no schools, no teachers, and these thousands of children growing up in ignorance and crime and immorality, ranging the streets, with hardly the shadow of a Sabbath. Here I now find them clothed and comforted, in their right mind, sitting at the feet of Jesus and their teachers, getting ready for a glorious future.

Yours, in love, E. L. BOING.

Volunteer Labor.

The wife of a professor in a Western institution gives a sketch of the efforts of her husband and herself to provide unpaid instruction for the colored children around them. The letter was not written to parade these efforts, but as the preliminary to a request for Temperance documents, which we have gladly furnished.

_____, KANSAS, }
March 13, 1868. }

NEAR THE BORDER.

We are near the border—on ground renowned for "border ruffian rule" in the early days of Kansas. The spirit of oppression is still rife. Although it does not now, as in former days, use the bowie knife and revolver yet it shuts out all persons of color from the school houses and the churches, with one exception.

THE OPEN SESAME.

It is not a year since my husband, by his untiring talk and zeal, accompanied with the heavenly blessing, prevailed upon the trustees of the church, of which we are members, to open the doors to the colored people. He immediately organized a Sabbath school, and with no other regular teacher but myself has continued it until the present time.

SCHOOL IN THE KITCHEN.

I'm now rejoicing daily, and feel as though I had almost attained the acme of my desires. About two months since I had my kitchen fitted up with seats and desks, and since that time have been teaching thirty pupils of different *shades* and sizes—both married and unmarried. How they learn! Some that began in the Summer are now reading quite well in the Second Reader, and are in subtraction in "Ray's first part."

TEMPERANCE.

They are all eager to organize a temperance and anti-tobacco society. I've given them some talks in regard to the evils of "Rum and Tobacco," the twin devils, as Geo. Trask calls them.

I think I have read somewhere of your teachers at the South organizing

Lincoln societies, and having cards or certificates of membership containing a bust of Lincoln, with suitable mottoes. My chief object in writing is, to know if you can furnish me with the necessary rules and regulations for organizing such a society.

ABROAD.

ADDRESS,

TO THE FRIENDS OF THE AMERICAN FREEDMEN IN THE UNITED STATES :

Adopted at a large and influential public meeting of the inhabitants of Glasgow, held in the City Hall, on the 26th of January, 1868, presided over by His Grace the Duke of Argyll.

CHRISTIAN BRETHREN :

Convened, as we are this evening, for the purpose of being addressed by a deputation from the American Missionary Association on the important subject of the claims of the Freedmen, and having been so addressed, we feel that we would not adequately fulfil our duty nor give expression to the sentiments by which we are animated, unless we unitedly and warmly testified, in the form of an address to you, at once our Scottish sympathy and congratulation.

Remembering, as many of us can do, the earnest struggle for slave emancipation in our colonies more than thirty years ago, and the happy success with which, under the Divine blessing, it was crowned, we need scarcely say that we watched your recent struggle for the same end with the liveliest interest. Whatever difference of opinion there might be in this country as to the political aspects of your calamitous war, there was none in regard to its ultimate bearing on the freedom of the negro. Here all rejoice with great joy. And now that the freedom has been won, we unite with you in heartfelt thanksgiving to Him who "hath made of one blood all nations" for the wonderful deliverance which He has been pleased to vouchsafe, and we congratulate you on the result of your prayers and labors.

The event has been brought about in a way which perhaps no party, political or religious, ever contemplated. It is manifestly the doing of the Great Ruler of Nations, but it does not on that account afford less ground for congratulation. It deprives all parties of any right to arrogate praise to themselves to the disparagement of others, while the presence of a Divine Hand in the result gives the friends of the Freedmen greater confidence in the issue of the present and the future. We do most heartily congratulate you that at the very time emancipation in your land seemed well nigh hopeless, or removed to an indefinitely distant futurity, in the most unexpected manner deliverance appeared. We desire to remember with self-blame the share which we as a country bore in introducing slavery to your shores, and rejoice the more that the chain is now forever broken.

While we congratulate you on the successful result, we also sympathise with you over the vast difficulties and trials in which, in consequence of the success, you and your nation have been involved. It was not to be expected that under the moral government of a righteous God the transition from slavery to freedom, whether in your Southern States or in our Colonies, could be effected without much and varied suffering. Aggravated wrong could not but sooner or later draw down retribution, and the sudden rescue and new social arrangements of four millions of human beings—the remodelling of the condition of a nation—could not fail seriously to interfere with a multitude of interests, personal and domestic, commercial and political. Your difficulties have been increased by the ignorance and prejudices of men and the necessary effects of long continued slavery—as well as by the visitations of adverse seasons. Earnestly do we also sympathize with you under the pressure of present and alarming distress in the South, the tidings of which have reached us within these few weeks.

But amid all your unprecedented trials we rejoice in the progress which you have made since the war, particularly through Christian education, in recovering and elevating the

Freed-people. We believe you are employing the only true and safe means of social regeneration, and that the Divine blessing will continue to rest on your labors. While the help of all the friends of humanity is needed and will be welcome, we are persuaded it is Evangelical Christianity alone which will supply sustained motives to the laborers, and such tender appeals to the now free but still suffering, as to hold out the certainty of full and final success.

You have made great sacrifices as Christian men and women already; and we are glad to know that your services have been so extensively appreciated by those to whose good they are directed, and by the country generally. Indeed we regard the noble achievements of your Christian Commission during the war, and your self-sacrificing toil since in behalf of the Freedmen as an honor to our common religion, and fitted to be useful in days of wide-spread scepticism.

But it is not right or reasonable that you should bear the burden alone. The call suddenly and unexpectedly to emancipate and create almost a nation in point of number, with all which this involves, is exceptional and extraordinary, and you are entitled to look for the material aid as well as the sympathy of other Christian States, and particularly of that State which had a hand in involving you in your present trials, which boasts the same blood, and speaks the same language. We cannot doubt that help will be cheerfully and generously rendered by the combined friends of Christianity and Freedom. The greater the present difficulties the grander will be the moral and social triumph in the end, and the warmer the mutual congratulations on the retrospect.

We address you as Christian brethren with affectionate and sympathizing hearts, wishing you all success and glad to help you in your noble enterprise. And if in such an address we might speak a few words to others—to our emancipated brothers—we would say—

We praise God for your deliverance. We rejoice in the widespread forbearance which you have exercised during and since the war. We are cheered to hear of your thirst for the

means of education and Christian instruction, and we earnestly trust that you will avail yourselves of them to the full for yourselves and your children—that you will continue to falsify as you have been doing the prejudiced predictions of evil as to your character and capabilities—that you will yet be recognized and pointed to by all nations as a signal example of a socially regenerated and elevated people—thus contributing to the overthrow of slavery in the last lingering slave States of the world. And who knows but that, as Christianized men, some of you or your descendants, in the wonder making providence of God, may one day return to the land of your fathers as missionaries of the Truth, and prove the instrument of hastening that blessed period when Africa shall stretch forth her hands to God, and when, through Christ's servants, the sublime and gracious declaration shall be verified anew—

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken hearted; to preach deliverance to the captives; the recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord."

Signed in name and by appointment of the meeting. ARGYLL.

CHILDREN'S DEPARTMENT.

The Poor Cripple Boy,

WHO PARTED WITH ALL HE HAD FOR THE BIBLE.

George Howard lived in South Carolina. He was a cripple and unable to do much for a living. Two shillings was all that he had in the world, and he travelled four miles to the agent of the Bible Society, and offered it for a Bible. The agent gave him a Bible worth three shillings, and took the two shillings. The committee was so pleased with what this poor boy had done, that they told the agent to give him back the money, and make him a present of the Bible. The poor boy's heart was filled with

joy: he prized the Bible, and loved to read it every day. One verse he was especially fond of—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." It was the verse which by God's blessing led him to Jesus. To have learned it was worth all that he had. It directed him to more than all the gold in the world could buy—pardon and peace through Jesus Christ.—*N. Y. Observer.*

Praying for Papa.

In a daily prayer-meeting, in one of our large cities, a man arose, and asked that God's people would pray for him. He was a large, strong man; but, as he stood there, the great tears rolled down his cheeks. I want to tell my little readers what he said. He had been a great sinner. He had not loved God, and had not obeyed his commands. "But," said he, "I have just received a letter from home; and in that letter my little daughter says, 'Tell papa I pray for him every day.'"

The man said he did not like to think, that, while his little girl never forgot to pray for her father, he never remembered to pray for himself. He wanted to be a Christian, and he wanted all who loved God in that meeting to pray for him.

There may be some little child who reads this paper whose father does not love the Saviour.

Dear little one, go and tell Jesus, and ask him to make your father a Christian. Our heavenly Father loves to make his children happy, and I am sure, would never refuse to hear a child who asked that a dear father might learn to love Jesus. Would you not rejoice if your prayers could be the means of leading a father or mother, or some other friend, to Jesus?—*Child at Home.*

N. H. H.

Letter to the Treasurer.

CASTALIA, ERIE CO., OHIO, }
March 20, 1868. }

MR. WHITING.

DEAR SIR:—

I enclose to you \$10 for the American Missionary Association. I find the more I give the more I am blessed both spiritually and temporally, and sometimes I am afraid I give from a selfish motive. How true are the words of Divine Inspiration: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again," and to me it is "not after many days," but speedily and in good measure pressed down and running over. I can truly say from happy experience that "it is more blessed to give than to receive."

Receipts of Berea College, (Ky.) for 1867.

MASSACHUSETTS.

New Bedford. Samuel Rodman, \$56; Dr. Toby, \$10; Cash, \$10; Cash, \$10; M. Howland, \$20; O. & G. O. Crocker, \$10; F. T. Lockwood, \$5; Gideon Burton, \$5; M. Markham, \$5; J. A. Beauvais, \$5; John Wastings, \$5; George Wilson, \$5; Rev. M. G. Thomas, \$6; Mrs. Matthews, \$2.	157 00
Northampton. J. P. Williston.	70 00
Worcester. Ira Washburn and wife, \$5.00; Union Cong Church, (Coll.) \$57.03; Benj. Goddard, \$3; Henry Goddard, \$30; Old South Church, (Coll.) \$34; P. L. Malee, \$25; Chas. B. Fosdick, \$25; Chas. Bliss & Co., \$25; Joseph F. Light, \$20; D. S. Goddard, \$20; E. A. Goodman, \$10; Samuel R. Pratt, \$10; S. M. Kendall, \$5; D. Manning, \$5; Eliza Healy, \$3; J. C. White, \$2; — Hubbard, \$1; Harriet P. Deaper, \$3; M. Allen Tylor, \$1.	806 03

RHODE ISLAND.

Providence. Wm. Foster Brown.	50 00
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NEW YORK.

New York City. Rev. D. F. Newton, \$150; Rev. W. Belden, \$50; Mrs. Mary Whiting, \$3; A. S. Barnes & Co., \$100; J. E. Williams, \$100; Rev. George B. Cheever, \$100; Mrs. R. P. Penfield, \$5.	508 00
Elmyra. John Langdon.	800 00

PENNSYLVANIA.

Pittsburgh. ESTATE Chas. Avery, \$1000; Wm. Than, \$100; C. T. Hussey, \$100; George H. Anderson, \$10; Russell Errett, \$20.	1230 00
Philadelphia. Wm. Sellers & Co., \$100; — White, \$50; Judge Veree, \$25; Rich & Richardson, \$50; Benj. Coates, \$5; C. W. Clark, \$100.	330 00

OHIO.

Cincinnati. A. W. Huntington, \$50; Dr. Taft, \$25; Judge Geo. Woadley, \$50; Hinkle & Co., \$100; S. Brown, \$20; Jas. L. Haven, \$100; Wm. Blymyre, \$100; Wm. Sumner, \$100; John R. Wright, \$50; D. M. Marsh, \$25; O. Sellow, \$20; Sam'l Fisher, \$20; Isaiah Kirby, \$15; D. M. Sechler, \$10; Charles Graham, \$10; Kramer & Krager, \$10; Wm. Oglesbie, \$2; Siddell, \$2; Mrs. Gardner, \$2; Rev. Jacob Emerick, \$25.	736 00
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MICHIGAN.

Detroit. Refugees Aid Society, per Rev. C. C. Foote, \$50; D. M. Richardson, \$25; O. Sabine, \$5; F. D. Taylor, \$5; R. W. King, \$1; Samuel Zug, \$5.	91 00
Casco. N. B. Clark.	5 00
Columbus. Mrs. Topping.	3 00

CANADA.

Montreal. Capt. Malin.	5 00
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ILLINOIS.

Blue Island. Rev. Samuel Foster.	500 00
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KENTUCKY.

Berea. Burrett H. Fee, \$50; Rev. W. E. Lincoln, \$10; Howard S. Fee, \$1; Mrs. E. P. T. Wheeler, \$2; Robert Henderson, \$2; Wallace Farley, \$125; Anonymous, \$150; Richard Walker, \$1.	68 75
Lexington. Miss Ellen Bird, \$1; Thomas Burbridge, \$1.	2 00

RECEIPTS

IN MARCH, 1868.

MAINE.

Bangor. Annual Meeting Pen. Co. Aux., \$3003; First Parish, \$35 13 to const. DEA. SIDNEY THAXTER and JOHN L. CROSBY, L. M's. For a Teacher.	65 16
Bethel. T. Chapman, Dea. J. Brown, P. Burnham and F. Barker, \$1 ea.; Others, \$1.	5 00
Eastport. D. & M. Perkins.	5 00
Falmouth. Second Cong. Ch.	3 00
Farmington. Cong. Ch.	56 35
Norway. Cong. Ch.	4 50
Portland. L. A. Martin.	10 00
Rockport. Cong. Ch.	3 00
West Newfield. Cong. Ch., \$8; Sam'l C. Adams, \$5.	13 00
Windham. W. F. Hale, \$2; J. A. Parsons and L. Wiswall, \$1 ea.	4 00

NEW HAMPSHIRE.

Bristol. Cong. Ch.	7 00
Durham. Cong. Ch.	31 59
Fisherville. John M. Merrill, \$4; J. C. Martin, \$1.	5 00
Goffstown. Mrs. D. J. Allen, to const. JONA. L. ALLEN, L. M.	30 00
Hampstead. Cong. Ch.	12 00
Hancock. Cong. Sab. Sch.	17 20
Hillsboro' Centre. John Adams.	3 00
Milford. Cong. Ch., to const. JOSEPH CROSBY, C. H. GUTTERSON, Mrs. H. A. SMITH and MRS. A. C. CROSBY, L. M's.	250 00
Northampton. Cong. Ch.	2 00
Peterborough. Union Evang. Ch.	31 00
Salem. — b. of C.	
Stratham. Cong. Ch., to const. DEA. N. P. WIGGIN, L. M.	30 00
— Mr. Atwater, for Hampton Normal Sch.	5 00

VERMONT.

Brattleborough. First Cong. Sab. Sch.	20 00
Cambridge. M. & C. Safford, \$30; Dea. Jonas French and Mrs. L. Putnam, \$2 ea.; J. M. Safford, \$1, to const. DEA. SOLOMON MONTAGUE, L. M.	25 00
Essex Junction. Union S. S., b. of C.	
Georgia. Rebecca Blatchley.	2 00
Jericho Centre. H. Spaulding and Wife.	10 00
Milton. Mrs. S. A. Fairchild, Mrs. G. W. Ranslow and Giles Jackson, \$1 ea.	3 00
Montpelier. Cong. Ch.	13 00
Morrisville. "A Friend."	5 00

Pawlet. "A Friend."	5 00
Randolph. First Cong. Ch.	6 00
Saint Johnsbury. "I. C." of South Cong. Ch., \$11; I. Carpenter, \$5.	19 00
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Rockford. "Friends," Books and papers, \$15.....	36 00
St. Charles. Cong. Ch., (add'l).....	12 00
Wataga. Cong. Ch., \$52 50, Clothing and books, \$113.....	10 00
Waukegan. "Friends," Clothing and books, \$32.....	52 50
Wheaton. First Ch. of Christ, \$19 09, and S. S., \$35 91, Clothing and books, \$73 25.....	55 00
Winnebago. Cong. Ch.....	15 00

WISCONSIN.

Appleton. Cong. Ch., (add'l).....	50 00
Beaver Dam. C. Howard, (Snowflake).....	2 00
Black Earth. Cong. Ch., and other friends.....	31 00
Bristol and Paris. Free Cong. Ch., (add'l) by Dea. Fowler.....	50 00
Brandon. Cong. Ch., and other friends, (in part).....	36 00
La Crosse. Cong. Ch., (add'l).....	12 00
Monroe. Cong. Ch., (in part).....	10 00
Oshkosh. Cong. Ch.....	52 50
Reed's Corners. Cong. Ch., and others (in part).....	1 00
Rutland. S. H. Starr.....	7 42
Stoughton. Norwegian Ch., (in part).....	6 10
Wauwatosa. Cong. Ch., (add'l).....	18 00
West Dunkirk. F. W. Bap.....	2 24

MICHIGAN.

Campbell. E. Nash.....	2 00
Charlotte. Cong. Ch.....	53 83
Coldwater. Presb. Ch., \$11 35; W. Meth. Ch., \$4 15; Others, \$4; Ladies' Benev. Soc., b. of C., \$32 25.....	19 50

Dowagiac. Eddie Strickland, Books and papers, \$5.....	35 00
Hewitt's Corners. S. Chapin and I. Hewitt, \$5 ea.; L. Townsend and S. Townsend, \$3 ea.; Others, \$19.....	30 00
Kalamazoo. Bird's Nest Bank, Mrs. A. Montague, Pres., to const. SOJOURNER TRUTH, L. M.....	36 50
Marshall. Wm. Brown, D. H. Miller, B. T. Curtis and C. T. Graham, \$5 ea.; Edwin Rogers, S. Down, \$3 ea.; S. and H. D. Crocker, \$3; Others, \$7 50.....	12 20
Quincy. S. L. Bingham, \$3; Others, \$9 20.....	13 50
Rice Creek. C. Hanchett, \$5; C. B. Carter, \$3; Others, \$5 50.....	25 85
South Boston. L. Kinney, \$10; L. H. Nelson and Edson English, \$5 ea.; Others, \$5 50.....	26 31
Tekousha. Presb. Ch., C. K. Sillaman, \$5; Others, \$21 31.....	18 50
Union City. J. D. Zimmerman, \$10; Ezra Bostwick, \$5; Others, \$3 50.....	18 00
White Pigeon. First Presb. Ch.....	15 50
Wayne. Cong. Ch.....	

IOWA.

Bluffton. "Friends,".....	3 80
Boundsboro. Cong. Ch.....	17 25
Bradford. Cong. Ch.....	17 50
Brush Creek. "Friends,".....	1 50
Burr Oak. Cong. Ch.....	21 20
Calmar. "Friends,".....	8 00
Chickasaw. "Citizens,".....	9 00
Council Bluffs. N. P. Dodge, S. C. Denning, J. Folsom, S. F. Folsom, G. W. Button and T. Officer, \$5 ea.; Others of Cong. Ch., \$63 70.....	93 70
Colesburg. ———, (add'l).....	50
Fayette. Rev. J. J. Hill, \$5; Others, \$12.....	17 00
Friedricksburg. 3 Friends.....	2 50
Grinnell. Cong. Ch., Clothing, \$120, by Mrs. M. J. Telford; Newton Sherman, \$5; S. M., 5 c.....	5 50
Mitchell. "Friends," Seeds and papers, \$16.....	95 00
Montana. Presb. Ch., and Others.....	13 25
Nashua. Union Coll.....	5 60
Ossian. Rev. J. M. Sherwood.....	5 00
Princeton. Rev. B. Wall.....	9 35
Strawberry Point. Bap. Ch.....	
Tabor. Cong. S. S., \$6 72; Cong. Ch., by J. N. West, G. B. Gaston, H. M. C. Gaston, \$5 ea.; Maria Gaston, \$3; Others, \$52 75, (\$30 of which to const. Rev. JOHN TODD, L. M.).....	131 47
Taylorville. "Friends,".....	4 00
Toledo. F. W. Bap. (add'l).....	2 10
West Union. Cong. Ch., and Others.....	16 85

MINNESOTA.

Lenora. Dea. B. Dobell, \$5; Others, \$4 70.....	9 70
Rochester. Cong. Ch.....	15 50

MISSOURI.

Hannibal. Cong. Ch., (add'l).....	5 00
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ARKANSAS.

Fort Smith. Rev. C. F. Williams.....	10 00
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ALABAMA.

— Freedmen, for Schools, by G. L. Putnam, Supt.....	321 90
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MISSISSIPPI.

Bureau R. F. & A. L., \$428 75; Freedmen, for Schools, \$150 24, by Rev. J. P. Bardwell, Supt.....	578 95
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Total.....\$27,376 37

W. E. WHITING.

Asst. Treas.